M 1790

Tuesday

BARN

Group I

[redacted]

Must Remain in
Transcription Room

March 3, 1970

MR. NYLAND: Sometimes I feel like having to give you a report at the beginning of the month, like all the different Barn activities have to tell us how much they lost during the month, and what new investments are necessary. Sometimes I feel exactly the same way when I compare to a month ago, which was the time I came back from the West Coast, how much have we lost? Or, moreover, it is rather difficult to measure even a loss or a profit with a great many people, and to determine the level of a group is, of course, almost impossible. I can only go by a few indications here and there, and then assume that the rest has stayed at the same level, which may be a bad assumption. But in any event, I'm not as bad as some of the others. When I hear of certain things, and it becomes a little bad; when I don't hear, of course I can say it doesn't hurt me. In the long run, I think we are all right.

Progress is really very slow, but that is in the nature of it. I've said so many times that what do we fight against for oneself when one Works? An unconscious states. And when

a group starts to get together, even if they have a certain aim, there is also a great deal of unconsciousness in the relationships. How can we make the relationship partly lighter, and partly more serious? How can we grow as a group? The obvious answer is, by Work. How do we Work? How do we Work together? What was this month for you?

It's interesting that always, whenever one starts certain things, and it is without exception, there is a little period when it goes up because of enthusiasm, or newness, or curiosity. After a little while there is a little plateau that is reached. You hold onto it, looking at it, hoping for the best. You twiddle your thumbs. You look for all kind of possibility that you do not know if it will go up further or will it go down. And the usual thing is it goes down. And it has to be renewed. And the law of gravity operates also in groups. Every once in a while, I have to renew them. I make rules. And also every once in a while And sometimes it looks as if I make too many rules, but the principle is always the same. It has to do with your behavior; it has to do with carelessness, and it has to do with selfishness. Most of it you might say is taken together as still too much living on the surface. Some of you don't understand, as yet the meaning of the Barn; you do not know, as yet what it means to have a Group. You don't even realize that that what is represented by the desire of people who come and live here, and give up their particular activity somewhere else, also those who come and travel, and then stay here for a little while and go back; that all of that represents a very definite form of energy. It is spent, quite definitely, not only for them-

selves, because they realize that if they want to spend it for themselves, that they would stay away from a Group. For that, by spending it in order to have a relationship with the Group, something else must be there, which otherwise we couldn't get. And that, as a result, a Group always, representing a certain level, will be of benefit to all members. But it's an interesting thing, that is as the Group increases, that then newcomers profit by what the old ones already have done. You see if you have a telephone, and it can reach ten members, and by themselves they are a little community, and they have gone through difficulties of establishing a telephone connection with each other, when you add number eleven, he profits by already having ten there. It is a distribution that gradually takes place because of quantity. And that therefore, those who come a little later, and those who have been there for some time, and for whom this kind of life has become a little bit routine, lose then the real reason why originally they came, and which was there and by which they profited, and in their forgetfulness, they start to assume things, that when certain things have been started, and have reached a momentum, that they will run on their own simply because they have been started. That is why we become careless and inconsiderate, and I say forgetful, not realizing what originally was. The pioneers always will be forgotten. It is a very grave danger. When you look at it from a standpoint of wanting to maintain a certain group, or a certain level, or wanting to maintain ideas, and unless you are reminded that the same problems exist in the maintenance as originally existed in starting them, that also, the constant influx of energy is necessary for the

maintenance and that there really is not - how will I say now-'perpetual mobile' - or should I say, 'perpetual motion,' That it will always, because of friction among ourselves, and friction with the atmosphere, friction with Mother Nature, will gradually descend. The assumption that certain things always have existed the way they are without having a history of how they came in operation, That is one of the things that one simply starts to assume, That also then, when you enter that you are entitled to something. When a man who is number eleven in the telephone can then phone to each one of the ten, he has a privilage that has been established by the few who originally put in the first telephones, among themselves. But you see the accumulation of these kind of things have to do with a general form of energy which becomes an inheritance of a group. And that then, after some time, that what is the inheritance has to be invested sufficiently to render interest for those who want to maintain it.

The reason why I mention this is because you don't realize, as yet, that in partaking of the activities that we are engaged in, that you really must not look at it as something not only that you don't contribute to it, but that it puts you under an obligation. And also, that when you are here, it is a privilege to be here. That you don't realize. Every once in a while, it has to be made clear that it is a privilege to be able to pay. Sometimes I've said compare your life with what it was before you knew any of these ideas. And that in itself has nothing to do with the effect of the ideas on you which may have caused you at times certain suffering,

at least suffering of some kind. In general, when you strike a balance, and you see if at the present time your life even can be compared with the time before you had any inkling of an Objectivity as a possibility, even if during the time you went through difficulties because of Work, you still at the present, are engaged in it. And still the different things that have to be attended to must be maintained. And I still say it is a privilege that you can. Of course it is dependent on your ~~Conscience~~ behavior, that is, how one looks at it from the ~~in~~out side. And it is dependent on your Conscience, that is how one looks at it from the inside. And when your Conscience is not developed, you will have immediately an a--a realization as far as your behavior is concerned that something is not quite right between the two. If your Conscience is developed enough you will make attempts for your behavior. If you live by your behavior alone it will be rubbed off quite easily.

Take this kitchen. What do you think when five or ten women have to take care of food for Saturday and Sunday? Why do they do it? And what is it that we, when we eat what they have prepared, happen to think about Work that went into it? And looking at it the other way, it is a privilege for those ten to cook for hundred people. Because the hundred people come here as an average, with a very definite wish to bring something to themselves and also to others, and to profit by the proximity of the members of a group. And to enable them, to give them food, so that they can continue to work at the Barn as a whole and to Work on themselves, is for the ten who came to the kitchen something that they ought to realize. It is not just like any old household, and it is not just like making a little meal. Something

must go into that because of the privilege of serving ten times more people than they themselves represent. And when then the question comes up of who will take the activity or responsibility for cooking, all women's hands should go up. You see, that's my honest feeling that whenever anything should be done and has to be done here, that it always should be done in such a spirit that it is almost impossible that you don't do it. And as long as you don't have that kind of a feeling, you don't understand the purpose of this Group. There should never be any question about taking a responsibility. It is so essential to understand that because that is where your Donscience lives. If you don't see it with your Conscience, you won't see it with your eyes. There have been difficulties about that and I think that the attitude, every once in a while, is quite wrong. Because what could be so important for Saturday and Sunday, when you want to be here and Work. That for your own Life, when you come, you are not attending to the different things of your own ordinary life. And it is then exactly that when you come on Saturday and Sunday, you're going to give yourself to this kind of Work during those days. If you cannot afford it, if you have other work to do that requires you to stay home, then of course you stay home, but when you come, you incur that responsibility. And I'm not talking now about those who understand it. I only talk about the danger that is inherent that such things, every once in a while, are forgotten, And then it becomes a little difficult for those who have the responsibility for maintaining such activity that they cannot count on you. One ought to be able to count on each other. It is not based on friendship, and it's not based because you happen to be a good fellow. It is based on an aim; it is based on the maintenance of it; it is based on he wish, on the part of most of us, I'm quite certain, to try to help maintain Ideas in this world, when

the world is very difficult place to live in, and when all the indications go, again and again in the direction of more and more unconscious living. All the difficulties that will come still, and you will see, they will come. I've said it already, two years ago, we are going through very difficult economic and probably cosmic conditions. We still have to live through them; we still have to find how to find our place; We still have to know how to try to maintain, how to remember, the life of Gurdjieff, how to help to understand for each other what the value is of inner life, esoteric knowledge, life for the maintenance, if you are on your way, of your Soul, the help that now must be given to an emotional body. And for that reason I bring these things up. Because exactly in the same line with what is the Barn, and I've said it every once in a while what my particular feeling and attitude is, and it is like the creation of something of value which then can be appreciated, and then when it has an atmosphere, that each person who comes can profit by it. It's for that reason I set up a few rules. Because you see that what I wish is really that certain things are maintained correctly, and I don't want to be bothered by the superficiality of certain members of the Group. I set a certain task for myself and also for all of you. I want to make sure that I am not - I've said it before - too autocratic about it, but I have a very definite reason to see the task as I see it, and that I wish to maintain it on a certain level, and that I hope that there are several who can understand that. This Barn is, for me, quite sacred. I've explained it why, and I don't forget what I've said. And when I then see a few things that come and enter into it again and again, it is not right. And it would not be right if I didn't say anything about it. I've asked you; I've suggested; I've begged; I've implored you sometimes. I honestly have done my best to try to tell you, time and time again, and still, superficiality is there, and sometimes a little too much. This is a place for Work. It's not a place to just sit and talk, or to have coffee, or a meeting place, or just some particular part of Warwick where you

want to spend a little time. One does not spend the time here unless it is in connection with the desire to Work on yourself or to help maintain that what is being done also for that reason. For instance, it hurt me to put an — sign on the Office. Most of you probably have read it and it — I mean what I wrote. It's a place for business. It's a place where work has to be done. It's not a place which is like a nice little "~~No~~-drop-in." I don't want it in the Barn. Whatever you wish to do with your private life, it is not very much of my concern. The Barn is my concern and all the different activities connected with it. And I would like to leave a certain imprint on that what I believe in and which I honestly think is correct, because it is truthful.

But all of you must help and not violate the kind of rules that I make. Even if you don't understand them. And maybe you dislike them. You may as well ascribe it to a little bit of more experience that I have had. And even if you don't respect my age, you can respect that kind of a knowledge and experience. So from now on it is a little tighter. I don't want people here who don't work. And those who come, work, honestly, to be here at a certain time and to go home at a certain time, ~~and to go home at a certain time,~~ after which the Barn is closed. The Barn needs a rest during the night. The Barn is a living creature, strange as it might seem to you. The Barn has a requirement, otherwise it would not be alive. It is not just a building. I've said there cannot be any fire upstairs. There is no smoking. It's unfortunate we have to have a little gas heater for the movements, and quite reluctantly I said we better do that instead of electric stoves. But then there was a cleaning project upstairs and they used torches. Why in God's name? It is not that kind of a Workshop. We have a pottery. That can be done - it's honest work. We have printing plant - it's honest work. We have a toy shop or, a woodworking place, a repair shop for certain carpenter work - that is honest work. We work in an office to take care of correspondence, of some telephone calls,

of tapes, of transcriptions. We use machinery for all of that that has come out of the fund - can't - can we stop that now? — to which all of us have contributed, and it has to be kept on a certain level. Some time ago we talked about theft, carelessness, not good use of tools. It's all to your shame that such things have even have to be discussed. We talked about appearances, behavior, also that belongs to the general, let's call it now, 'culture' of the Barn. I want these things to be understood first. I hope then that you can agree with it and if you agree, then I will command you to attend to it. Look at your own behavior in regard to these kind of things that I mention. Your Conscience will know what is right, if it is sufficiently developed.

Don't interfere with those who understand it and want to attend to such things, who sometimes perhaps may not have the courage to tell you. I will help them to tell you if it is necessary. Why wouldn't you want to learn; why can't you see these kind of things; why should I even have to tell you about it? You should already be sufficiently educated by this time to know that we have something in mind by being here. That we try to represent honesty in Work in accordance with ideas of Gurdjieff and to try to be exact about it and stick to it, to see that we get more and more understanding of what is really meant when one talks about the creation of 'I', the wish for all of us really to try to understand more about one's unconscious states, of a Conscience that doesn't really function, of an inability of the body to behave properly, being subject to all kind of wishes of its own without too much control — and sometimes completely haywire. That attempt is for us to grow and that those who have children can tell them the truth also about Work even when they are young so that those fathers and mothers who are here can actually

profit, to be able to understand a little bit more about their children, and to try to find - if their children are still quite young - try to help them to maintain in them what is there when they were born with, what they were born with, when they were born, in such a way they were unspoiled to try to help to maintain that for some time so that they will be able to face the world even better than the father and mother. Be glad when you hear about Work when you are young so that then there is this chance because there is still the possibility of being flexible enough and that you have then, at times, a definite desire to set some time aside for the wish to Work. It's already much too small - that quantity of energy and that kind of a desire in a person's life. We are already so spoiled that we think we have to remain superficial, and it's only at times you will allow yourself a little bit of an attention that you give to your inner Life or to try to talk, maybe very, very painfully, about the possibility of the creation of a Soul, or perhaps even as a stepping stone of an 'I' which you need in order to guide you through this life. And why is it that it is so difficult — but why should it be so difficult here? Here should there be — there should be constantly the reminder that there something that is being done, and it's being done for you, and it's being done for you by all of us.

In line with that when we talk about Work and all the different things that we try to put in certain words in order to clarify it so that perhaps you have a little easier time when you read ALL AND EVERYTHING. I'm constantly referring to that kind of a book so that you may be encouraged not to leave it on your shelf. I've said it so often so that it's almost disgusting that I say it again and again and again and still that is apparently the necessity because in order to do this kind of Work for oneself, one has to have patience, endless patience. Just waiting to

see if certain things will go in the right direction. And again don't under -- misunderstand me. I'm not accusing you, I'm accusing the conditions in which people at the present time happen to live. Because we are a product of that kind of a civilization in which there is not enough education given to the possibility of growing within oneself something that one can call 'essential qualities' or inner life for oneself. It is not that you're to blame, it's only too bad that you don't know enough as yet and that the process is so damned slow. About that I think you are a little guilty. Because I think more than enough times have we talked about the seriousness and the necessity of Work, of that what could make a person responsible, what could give him the different assets which would make his character, so that then the essential qualities of a man, being based on an understanding of what he actually is, will enable him to grow and then, I hope, in such growth accelerate, not slow down. And this is what I meant by the report over the month. I'm afraid of a little de-acceleration. Of just taking things a little bit too much as if they will always continue and you know they won't. This time I'm not talking about my death. I'm talking about these kind of things when I'm still alive, and I say them. It will be worse when I'm not here, I know that, much more difficult to maintain. But then it is right that I'm still here to tell you about it. You see attempts like last night and the Monday meeting, they are good for me, because in such a meeting I see real attempts. I try to tell and I do every once in a while what I think should be noticed and in what respect they can improve and actually become of benefit for those people who ask questions and that there is more homogeneity among the people who answer, and have that responsibility for them. But that it will lead naturally to a discrepancy, of a misunderstanding between themselves, because all of them come from different sections; and all of them approach Work in a little different way and all of them will digest Work differently

and all of them, in the beginning, will have different kind of experiences which they will put in words of a certain type and with such words one has to learn to understand each other, and for that reason it's necessary to say what is on one's heart and not get angry about it but at last to try to find out if it were, and if it could be possible, to find a language which is common to all of them, to really establish that what is meant by Work in certain ways, and I've talked many times about the principles of Work, not necessarily that what is a little bit of a word that may be associated with it, but that there are certain words that have a very definite meaning and should in the sense of Gurdjieff be used only in one way and not in another. But when I listen to the tape, like I did today, over a long period of the day, I was very much pleased. It is very good. As a matter of fact, it is very good. Because there is an attempt, now, much more, to understand each other and to stick to what has to be done, which is to talk about Work, and not too much about the difficulties that other — the other people who ask the questions are involved in. That will come gradually. But the first thing is to establish a unity among themselves of what is 'I' for, and how is it created. There are a few things of course that always have to be straightened out a little bit. Let me say it just in one or two words. Whenever an exercise is given for the purpose of trying to encourage a person to see if perhaps an 'I' could be present to him as a result of his wish to have that 'I', to try to make it as well as he can with whatever understanding he has; when that is an exercise of a certain kind, it never must be mixed with another exercise. Each exercise is complete in itself. Both will have the de — the end or the end result if possible to reach the same thing, which is the existence of 'I', but the methods must not be crossed. I will explain what I mean. If a person is asked simply to walk up and down the room and to see

without having any particular reason for walking ~~and~~ then only to make his body walk, sometimes we have said using an empty suitcase to bring it from one side of the room to the other and returning, and up and down and walk, there is something in him that wishes then his 'I' to be present, and that is the exercise. Now there is another exercise which has to do with the understanding of one's mechanicality, the unconscious states in which we do many things. So that when -- when one is engaged in certain things, that if one could stop that, that then something ~~could~~ could take place but only can take place by association with the ideas of Work. And when these two exercises are mixed, they do not give any result whatsoever.

¶ In the second place when I say there comes an idea in my mind to break my mechanicality, I ~~am~~ walking towards a door, automatically I go through it, but before I go through it, I stand still, I say then, I come to myself, but nothing happens in the creation of 'I' simply by the fact that I stop. There still has to be the wish, that when I stop and I connect it then with a wish to Work, that is the association which I can allow. Then there is a possibility that I can see myself, that is, that my 'I' can be aware of me. But only when originally there is that wish in me. It only works because there is an association with the desire to utilize the stopping or the slowing down of mechanicalness, with the possibility of Work. And the reason why Work can then perhaps a little easier have a result is that I've changed my particular condition, and I've arrested myself in my unconscious state and for a very definite reason, that then the attempt might be a little easier for me. ¶ But don't let's mix these kind of things up. A similar case which was not discussed is that when sensing is connected with Work on oneself, or draining - that that by itself will give a man Consciousness. Consciousness does not come out of anything that is unconscious. It has to come out of an attempt in unconscious states related to

the possibility of freedom. Because when it has that quality there is a chance that 'I' can exist as a wish for freedom, representing then, for a person a state where he wishes to go. And although that kind of a description of an 'I' being free may not be entirely clear, it has an element in it which is useful, if one wants to understand freedom for a man, and that element always has to be Objectivity. So with that then in mind and such ideas which do come up and will come up in questions, one must try to straighten them afterwards any kind of a—in any kind of a discussion of that what is really necessary for further understanding of those who are answerers for the purpose of talking the same language.

I want to add a little more to this. You know my time is taken up by contacts with different cities. I have still several tapes that I want to listen to. I think it is right that I do. There are some people who are taking care of tapes from other cities and answer them. I listen to several of them and their answers, as much time I have. But in addition, there are several things that have to be discussed with people here, and telephone calls, and perhaps the talk about an activity. And having started these kind of things, of course, I will have to say A, B and C and the rest. At the same time, this year is going to a little different towards the end. And I will gradually have to eliminate too much discussion. I would like to build up a group of people who can really take care of all the tapes from everywhere. I would like to establish such rules in recording, in taking care of the tapes from us, in sending, in seeing what is happening to them so that they are properly returned, by means of a little system of cards, that I can leave it. I would like to establish the question of transcriptions on a different kind of a basis, a little more reliable so that, really, when it is needed, and I might need it, or when it becomes useful for me to refer to it when I'm writing FIREFLY, that then I don't have to look too far and that there are not too many mistakes. But it

also—this question of being a little doctor who has a private office and who sits in his room and has one appointment after another, it is not entirely right. And it is not that I don't want to do it, because not only that it is interesting but it might be helpful, and still you have to learn. What do you have to learn? You have to learn to become acquainted with the fact that I will die. This time I talk about that. I will be able to maintain things for a little while. I've said before that I have in mind a few things I would like to do which I think ought to be done. It's necessary for me to have certain days when I will remain completely undisturbed.

(T urning over of cassette)

As you know some weeks are heavy. When for instance in this week again I will go to Boston, it will mean a meeting every day. In Boston even two meetings. On Saturday and Sunday we know it's a rather heavy schedule. The only day I have as an evening is Monday. Five or six tapes, so-called, a week. I don't mind meetings. They're quite right. Because it doesn't matter if I talk or if I live. It's all the same to me as long as it is regarding Work. But when my time is a little bit too much divided, and I have to think about what will I try to write or correct or edit, and then I cannot find time to sit quietly even for fifteen minutes without the buzzer ringing or the telephone, and that certain things will have to be changed because it's impossible for me, and I cannot, and I don't wish to continue with that. For instance, Saturday and Sunday, we can talk, and the day as you know, they are not long enough, I know that, So there is a little overflow, So that I say, "Okay, maybe Monday, maybe Tuesday," and there it goes, and so this afternoon it was like a Sunday. And it has to be done, I also know that. It's my fault. I'm the cause of it because I created every once in a while such a condition and I've spoken about the door being open, and still is, but it has to be when it is

really needed. And only then afterwards tell me results as long as there is still a possibility of doing something about it but if it—if it is already a 'fait accompli' then of course one has to take it as it has become. I only mention this so that you come—can become a little bit more considerate. I have FIREFLY to write. The press, the printing press is after me. Jessica is after me. I am behind. I am even not fulfilling my promises. I cannot do it. Still i—it has to be done and of course I will do it. If necessary I will take it out of my—my sleep. But I can be helped also if you understand it.

So on that basis I would like to continue a little bit more in the direction of really talking about Work, not too much philosophy, because there are enough tapes that give backgrounds to different things that we have talked about.

How to talk about Work when keeping one's feet on the ground. And the little time for me that I can—can go away for two days or so and be somewhere just maybe to have a better viewpoint. I'm planning again to go to the West Coast. I will go, a short time probably, but there are other cities, not only the West Coast I must go to. There is Santa Fe. I know how necessary it is. There is Chicago, beginning; it needs something now. Pittsburgh, it should not be left. Dallas, good opportunities, but it needs attention. Wisconsin, also Memphis. Different places. I cannot divide myself. But then when I leave I must be sure that things are carried out and that when I come back that it is not too much of a mess. This is another thing. You know when I'm still around here there is a little fear in you and I might know or see if certain things go a little wrong. As soon as I leave, the cat is gone, and the mice will play. It is not right. When I leave, it should be even stricter. To say it differently, you owe it to me. There's more than enough that you have

received, and you should now be grateful. And that kind of a gratitude can only be shown by the maintenance, and a correct maintenance, of what we have started.

I do not know how long I will want to continue even meetings. It sometimes is easier to simply say here is a school. It would be quite easy then to nominate a few people and to ask them to become teachers. But you see I don't want to do that because I'm so afraid. I see certain things happen - at the Foundation. I see how things are trusted--entrusted--to certain younger men or women and I really shudder. Because it is wrong, for the memory of Gurdjieff. Gurdjieff very seldom delegated anything to anyone. And even if he did ask certain people to help him, it was always for certain things that he couldn't do at that time but it had very little to do with Work. There are only, as you know well enough, a few instances. I don't want to compare it with that because we live differently, and we are not Gurdjieff. So we have to meet our own conditions in the best way we can, but I don't want to let go of certain ideas in the kind of a language which I think they ought to be expressed in unless I'm quite sure that it is correct. And therefore I will stay in harness of that kind until I die.

Also you must know that, I will not leave you. But you must not make it too difficult for me. Every once in a while it is a heavy burden that has to be carried. I do it with plesure. Fortunately, I'm strong enough. But you must not make it more difficult. It's a consideration you have to learn. You can learn it for yourself starting with a relation to me. And maybe you don't need me at all for that purpose. Maybe you have in your own life enough relationships where you have to be considerate and where you have to learn what to do for someone else, and, of course, I never question that because this is the responsibility of any man. To take first

the responsibility for himself and then to add to it responsibilities for others and that then in that attempt he or she will have to learn how to be patient. When these kind of questions come up of relationships, sometimes man and wife, sometimes lovers, sometimes friends, sometimes partners, it always comes back to the question: have you exhausted all the possibilities? Have you honestly tried to look at it from all angles? Have you tried to understand why certain things did not go in the way you had hoped for, and was the direction you hoped for really the correct one? Was it based on the one fundamental issue between people whenever they have any kind of relationship, that they have the responsibility to try to create for each other conditions in which both can grow up to become a Man. This is the only thing that we can still do when we are already a little mature, is to see that in the relations with each other not too much time is spent on the discussion of the past or not too much about what ought to be and what isn't and at the present time is utterly impossible. But that one can agree on the way certain things could go if, and it is that "if" that one considers, if you and I, that is, speaking together, could understand what is right for one or the other and what may be necessary on the one hand as patience, on the other hand as sacrifice. But only after all the different factors that influence any relationship have been explained to each other and seen and put on the table, and be honest about so that one then on that basis can expect that the other person with that added understanding will make an attempt, and that then one must not be in a hurry, cause many of these things have grown already ~~old~~ up for so many years and then when finally an attempt is made to be a little different, the difficulties that are inherent even in the change, of course they are obvious, but that on the part of the other person he has to start to understand that an attempt is made and that he cannot

expect that Rome was built overnight. Give it time when there is this desire to wish to straighten it out. Of course if that isn't there, then it is useless, and any kind of a relationship will break up. It depends a great deal how much patience one has. And of course it will depend on how much sincerity there is in the effort to make a change. But that again has to be understood. Because with some people patience must be very long; and with other people the wish to change must be very long. And if the patience can meet in time that what is required as time for the change, everything is right because then there is the possibility of constantly seeing the aim. But if one fails a little or then feels neglected or doesn't understand the behavior of the other, then the aim is too far to seek, and then there is every once in a while an outburst, and an explosion, and a letting go of emotional energy, ending up very often in a curse, and that is too bad, it's worse than that, It de--deteriorates the relationship, and it also kills hope. [redacted] can lose hope regarding the growth of this group. Every once in a while that things happen which are completely unforseen and unnecessary, and they do happen just the same. And then what will I do; be more patient? Be more strict? Be more kind? Should I tell [redacted] or not? Hope? For what? For the best? For the change? How much Conscience is there in every one of us that you can add it up and that you come to a sizeable amount of Conscience? How much knowledge is there that you can add up and you come to a tremendous quantity of Consciousness? But mostly how much is there of a will among us to overcome the wishes which exist individual--individually.

And of course one can continue to talk like this for a long time. And it probably is probably right to be reminded, even to be reminded on a Tuesday, because you understand that underlying all of this

is the attempt to understand Work for oneself, Cause we're talking about solutions which are made in Heaven, And not of this earth, That the earth is filled with Zilnotrago which has to be taken as it is, and perhaps you have to wait until it has been dispersed by the wind. But when one talks about relationships, a community, or a group of people wanting to live together, if one then wishes to apply different kind of rules, which as I say are made in heaven, then one can expect many different things which never could even be foreseen on earth. And it is that what kindles the hope in one that someday it will be understood and someday all will be forgiven. A French saying - what was it - "Tout comprendre c'est tout entendu" (?) - that what you understand, when you understand it, everything will be forgiven.

This is really what we should try. To find out for oneself the motivations which are underneath all obstacles, the conditions in which we live and which will not allow the entry of someone else into one's life, The reasons why we don't want to take the time in order to be patient, The inability of a person to create conditions for someone else, But much worse than that, the non-existence of a wish to help each other. All of this I say has connections with Work, and all of it you have to consider every once in a while when you are by yourself. You sit and let things go by, Like I said last--yesterday, or the day before, like the captain sits in the hold of his ship and considers all his baggage.

I hope you can understand what I've said. I hope you will let it--let it go to the proper place. I hope that your heart can listen, and that then your Conscience can speak. PL Good-night.

END

trans: Judy Freed
prof: Ginger / Linda E / Crate L.